/122 cont./

*539 said: "Silence! Attention! I am going to give this order. Now I am going to give you the night, in order for you to sleep." And Yepá Huáke gave orders to two brothers of Yúpuri Baúro, who were named Serítia and Patáro, for them to go toward the cordillera in the direction of Bogotá and they told Sotá, who was the owner of the Central Cordillera, that Yepá Huáke had given orders for him to give them the "thing of night," because Sotá was the owner of the night and he was the one who made it dark.

*539 821 •513 Sotá said: "Good, I am going to give you a little box where sleep and night are. Take it. Do not open this little box until you give it to Yepá Huáke, and he will distribute sleep and night to each group of all the people. As soon as sleep and night are distributed among all the people, Yepá Huáke will explain to you that the little seeds of sleep and of night must be put on the heart in order to be able to sleep. Do not put these little seeds there on the eyes. And that is all. Take the box between the two of you." Then they said. "Good." And as the box weighed a lot, the two men became tired of carrying the box on the road back to Diawí. They were already getting close to Diawí, and then /123/ the two men said: "What is this box that weighs so much?" And the two men opened the little box. And as soon as they opened the little box, everything became dark and for two hours night rained down. Serítia called an insect that sings at night and that is called Ñamiribejké in Tukano. And Patáro called the same insect, and it was already midnight. Serítia called the same insect again, and Patáro called to the same insect. And for Patáro this second time the insect did answer him. Serítia called the insect again, and for Serítia four insects answered him at the same time. Patáro called the insect again, and for him ten insects answered him at the same time. Patáro said to Serítia: "No more, keep calling quickly." And they opened the little box where sleep and night were. Then all the little insects that are called Ñamiribejké entered the little box. Serítia divided the insects in half; one half for this world and the

*539 821 •513 /123 cont./ other half stayed in the little box. The day appeared, and since then there is day and there is night. As soon as day and night had appeared, Serítia and Patáro took the box to Diawí. They entered Diawí and delivered the little box to Yepá Huáke, and he received it. And then Yepá Huáke was waiting for them with all kinds of chicha. Then Yepá Huáke said for the night to come. And they opened the little box that contained sleep and night. *539 And Yepá Huáke distributed sleep and night among all the tribes that were in Diawí. And Yepá Huáke said that two people should go and cross to the other side of the Vaupés River, which is called Diapajsá in Tukano. These two persons were named Cajtá Casóro and Cajtá. Yepá Huáke put on Cajtá Casóro and on Cajtá a little hat of feathers, which is called Pejsaró in Tukano, and some gold earrings, which are called Ajpoápi in Tukano. Then Yepá Huáke put on Cajtá and on Cajtá Casóro a little bracelet of feathers, which is called Bajsákaroa in Tukano. Afterwards he put that special stone, which is called Ujtáboja in Tukano, around the necks of Cajtá Casóro and Cajtá. Then Yepá Huáke put on Cajtá Casóro and on Cajtá a wide and special belt, which is called Yaipirítatia in Tukano, and this belt is made of the teeth of wild animals, such as jaguars and cerrillos /this word is not italicized in the Spanish text/. Then Yepá Huáke put on Cajtá Casóro and Cajtá a loincloth, which is called Uajsóro in Tukano. Then Yepá Huáke put on Cajtá Casóro and Cajtá a fine herb on the side of the buttocks, and that fine herb is called Bará in Tukano. Then Yepá Huáke put on Cajtá Casóro and Cajtá a woven ribbon, which is called Yujtásero in Tukano, around their knees. Then Yepá /124/ Huáke gave to Cajtá Casóro and Cajtá some bands for their ankles, which are called Kejtló in Tukano. Then Yepá Huáke gave to Cajtá Casóro and Cajtá that little bell stick that is called Yaig in Tukano. And Yepá Huáke said to Cajtá Casóro and Cajtá: "Go to sleep." And Yepá Huáke said to Yúpuri Baúro and to all his people: "Go to sleep." And Yepá Huáke said to Cajtá Casóro and Cajtá: "You have to wake up at midnight. As soon as you wake up, have Yúpuri Baúro and all his people awakened." Then

* 539
825 /130 cont./
And Emo also had a little whistle, and this little whistle was not for eating people. And Yepá Huáke said to Emo: "Take this whistle of Wejké and go up on top of the trees, and there you can play with that whistle. Give me the little whistle that you had." And Emo gave him the little whistle that he had. And Yepá Huáke handed to Wejké the little whistle that had belonged to Emo. Then Yepá Huáke said to Wejké: "Blow it." Then Wejké said: "All right." And Wejké blew the whistle, and the whistle sounded like the whistle of the police of Bogotá. Then Wejké started to cry. Then Yepá Huáke said to Wejké: "Go to the forest." And Yepá Huáke continued speaking, this time to the snake. And Yepá Huáke said to Añia: "What was that you said?" And Añia answered truthfully and said /131/ "I did say something. Then Yepá Huáke said: "With which fang are you going to bite?" And Añia said: "With this one," pointing to one in her mouth. And Yepá Huáke said: "All right, show it to me." And Añia showed it to him. And Yepá Huáke pulled out the fang, and that is why now Añia bites people, but her bite does not hurt. And then Yepá Huáke continued talking to Utanurú. And then Yepá Huáke said to him: "You are not going to eat people, but you are going to eat excrement." While Yepá Huáke was talking with Utanurú, the other Añia (49),

49. The poisonous snake.

whose fang had not been pulled by Yepá Huáke, went out, running with his own woman. And after Añia, the poisonous one, Boraró went out, running with his own woman. Then the jaguar went out with his own woman. This is why those animals that ran out without speaking to Yepá Huáke are the wild animals that we have now. Then Yepá Huáke said: "No more." Then Yepá Huáke opened
* 539
• [513] the little box that held sleep and night and distributed all the little seeds of sleep and night. Then Yepá Huáke said: "Put them here on the heart." And all the people put the little seeds of sleep and night on the heart. After this, Yepá Huáke said: "There is going to

T /190 cont./

*192 2) Sleeping hammocks.

352 The Indian never sleeps on the ground, always in hammocks

• 513 (24),

[177]

> 24. Through contact with the civilized they have learned to sleep on the floor or quarter-deck of the launches, and later also on benches and chests.

pūghõ, and they carry them with them on their travels. The hammock /191/ meets perfectly the demands of the climate of the region, warm and humid, since it is cool, ventilated, light, small in volume, and, woven, as it usually is, out of tucum (25),

M

[286]
[352]

> 25. The "hammock of thirty threads" of the Makú is usually made of thick threads of miritĩ.

it presents sufficient resistance and durability. They make it in different sizes, for children as well as for adults. There are three types of hammocks for sleeping:

a) Rede de trinta fios /hammock of thirty threads/. This is the common name in Portuguese; in Nheengatu it is called kisáw, and in Tukano neé pū-ghõ, that is, hammock of miritĩ. It is made without the use of a loom. They make thirty or more turns around two stakes, as far apart as the length desired; always, however, longer than the body of the one who is to use it. These threads are joined in two clews /Port. punhos/, like a ring, pū-ʸa-põ, by means of which the hammock will be suspended. Transversally, at a right angle, pass the threads that determine the width of the hammock, tied to the horizontal ones by knots in such a way that small rectangles of one span more or less result.

T
M
/191 cont./
177
286
352
Due to its simplicity, it is known and produced by all the tribes, although it is called "rede de Makú" /Makú hammock/. Because of this depreciatory name, and mainly because of the present ease of acquiring more durable and economical cotton hammocks from the civilized, it is beginning to lose its acceptance among the Indians of the other tribes and today is found almost solely among the Makú and the tribes without contact with the civilized. The Tukano tell of having learned from the Desāna how to make this type of hammock. They were not able to clarify whether they had previously used the rede-puçá /puçá hammock/, or if they knew the hammock and slept on platforms.

T
177
286
352
• 513
T
* 192
T
174
177
286

b) Beaten hammock. In Tukano it is called pá-tuké, and in Nheengatú, makíra. It is manufactured with a very simple loom (26).

T
[797]

26. Koch Grünberg (Zwei Iahre, 340) is of the opinion that the loom is of European origin. This opinion seems acceptable to us, and we believe one could say that the form of the "rede batida" /beaten hammock/ as well is not of native origin, but learned from the civilized. This conclusion is confirmed by: 1st, the fact that not many Indian women know how to make the "rede batida"; 2nd, those who presently know how to do it (as is shown by our inquiries) learned it in the Mission schools or from the alumnae of the Mission; 3rd, we know that the Governador of the Capitania de S. José do Rio Negro, Lobo D'Almada, in his economic plan to encourage industry, favored the weaver's trade, aiming at "the making of the cloth needed for the uniforms of the garrison, the colonists, and the Indians who came down, using eighteen looms and ten spinning wheels, with twenty-four spindles each. In 1798 only 157 Indian women were working as spinners"

796 /351 cont./
276 to the least important of the men who have participated in the
538 dances, and who arrange themselves in two lines, one in front of the other, all, however, sitting down. Each man takes some puffs and passes the cigar to his neighbor, and thus everybody
*[192] smokes several times, until the cigars are consumed. The tuxaua and the bayá alternate with the Komũã the episodes of the history of the origins, dõxporó-kase kextí, recalling the different places from where their ancestors came, and the exploits that marked this ascent. They do it, however, in a singing rhythm, prolonging the final syllables of each part that they narrate.

796 Once this rite is concluded, the sticks and snappers are
574 gathered up, the men take off their ornaments, which are care-
576 fully kept in the box for this purpose (VI - 2, d (7)). The guest tuxaua gives thanks in a loud voice: -- "The poosé was very good. We enjoyed ourselves very much, etc."

796 As the conclusion of this rite and of the fast that they must observe at these feasts, the Kõmũã who prepared the kaxpí puts in the mouth of each man a roasted pepper. For the young ones there is prepared a broth with lemon juice and pepper (and sometimes also salt), and this is applied to their noses with a funnel of leaves. The young man must draw this broth into the mouth and swallow it. After this ceremony, they can take their mingau or any food whatsoever.

The entertainment might continue, principally among the younger persons. Ordinarily, however, they adjourn to the ham-
• [513] mock (often two persons in the same hammock) and rest, in order to start the amusements again in the cool of the afternoon, around 4 o'clock.

5) /sic; 6)/ Games.

[524] We have spoken of the number of games that take place between the dances, but occur principally in the prolongation of the feast, that is, from the second day on.

5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19
CUBEO

proper phratric scale. Some Satellite communities have small malocas of the standard design, but most build a house that has a square floor plan with a four-sided roof and a single entrance. The distribution in the region of this square type of house is not well known. It is an old design but it may be of European origin. The advantage to a Satellite community of the square house is that it cannot be mistaken for a small maloca; its identity as Satellite is clear. It expresses in a more subtle way the point of separation from the parent sib house without conveying any implication of total cleavage. When a Satellite puts up its own standard-design maloca it is usually on the way to achieving social and ceremonial autonomy that will qualify it as a subsib. The square houses lack a dance floor and must regard the main sib house as the ceremonial center.

The oblong design of the standard maloca provides the following spaces: living quarters along the side walls, a dance floor down the central corridor, a reception foyer and burial ground at the front end, a communal kitchen and women's quarter at the rear. The living quarters are formed by the uprights supporting the roof. A 12-household house has two parallel rows of seven uprights each along each side wall. These uprights are placed so as to form a series of living spaces along the sides. At the center of each such space is a hearth formed of three pottery cylinders with pinched-in sides that resemble hourglasses.

Each family hangs its hammocks from its posts, which are shared with the adjacent families on either side. Each person has his own hammock; and at night each compartment is blocked off by the hammocks that have been strung at all angles from the four posts. The hammock arrangement is not formal. Children's hammocks are lower, and husband and wife are apt to take a parallel position from outer post to inner post as being least subject to disturbance. The rule is not invariable. However, once a hammock position is set it tends to remain fixed. During the day all but one or two lounging hammocks are rolled neatly and tied to a single post. There are no partitions of any kind, and no provision for privacy. Coitus, as we have already noted, takes place outdoors, as do all toilet functions. The privacy of the space of each household is, however, fully recognized, even by toddlers. People visit one another and lounge in one another's hammocks, but usually by invitation. Freest in the in-house sociability are blood siblings. Each household has its own storage facilities, a shelf built above the hammocks just under the roof, and the thatch of the sloping roof, which is a repository for any article that can be thrust into it. From the posts are hung plaited or bark-

5: Goldman E-5 (1939-1940) 1963
SQ19 Tucano SQ19

CUBEO

342 cloth baskets, and calabash bowls in which the people keep their small
353 possessions. Most houses have a flooring above the main supporting beams to provide storage space for farinha.

342 Malocas are commonly decorated. The front walls at the narrow
353 end are painted with representations of bark-cloth masks that are
531 used in funeral ceremonies, while the interior posts flanking the
632 dance floor receive geometric designs. The *Bahúkiwa*, whose ancestry
[64] may have been that of the more primitive Macú, do not decorate
[184] their houses. The bark-cloth mask designs depict spirit beings, and while their representations on house walls have no specific magical function they do convey to householders the atmosphere of contact with friendly beings. Similar representations are common as petroglyphs. The geometric designs on the house posts are similar to those on dancing tubes, and portray simply an atmosphere of ceremonial gaiety.

342 Ordinary cooking is done over the household hearth, and simple
252 meals are eaten around it. Manioc is prepared at the rear end of the central corridor, where the women wait their turn to share the large communal manioc oven, a circular ceramic plate on pottery supports,
[264] that has been provided by the headman's wife. Most evening meals are eaten communally in the central corridor.

342 Allocation of space in the maloca follows no precise order of
554 status, but as a rule older and socially less active households occupy the rear compartments near the kitchen area, while a headman prefers a central location on either side.

342 At night a fire is kept going at the center of each compartment, and
354 on chilly nights the occupants vie for the comfort of the space just
[513] above the fire. The people sleep fitfully. Someone is always up to tend
[512] the fire and to crouch over it for extra warmth. The day begins several hours before dawn and ends several hours after nightfall.

THE FACTOR OF CORESIDENCE

621 While community and sib are normally coextensive insofar as their
614 male occupants are concerned, there are, nevertheless, permanent
591 male residents of alien sibs in many communities. Widows, for ex-
[768] ample, return to the parental community with their children. There are some cases of matrilocal residence as well. These exceptional but not rare cases provide information on the role of coresidence in regulating social behavior. The question of coresidence is of special interest in the Northwest Amazon region because among tribes that do not have sibs but are organized on the basis of patrilocal families it is